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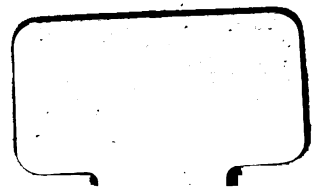

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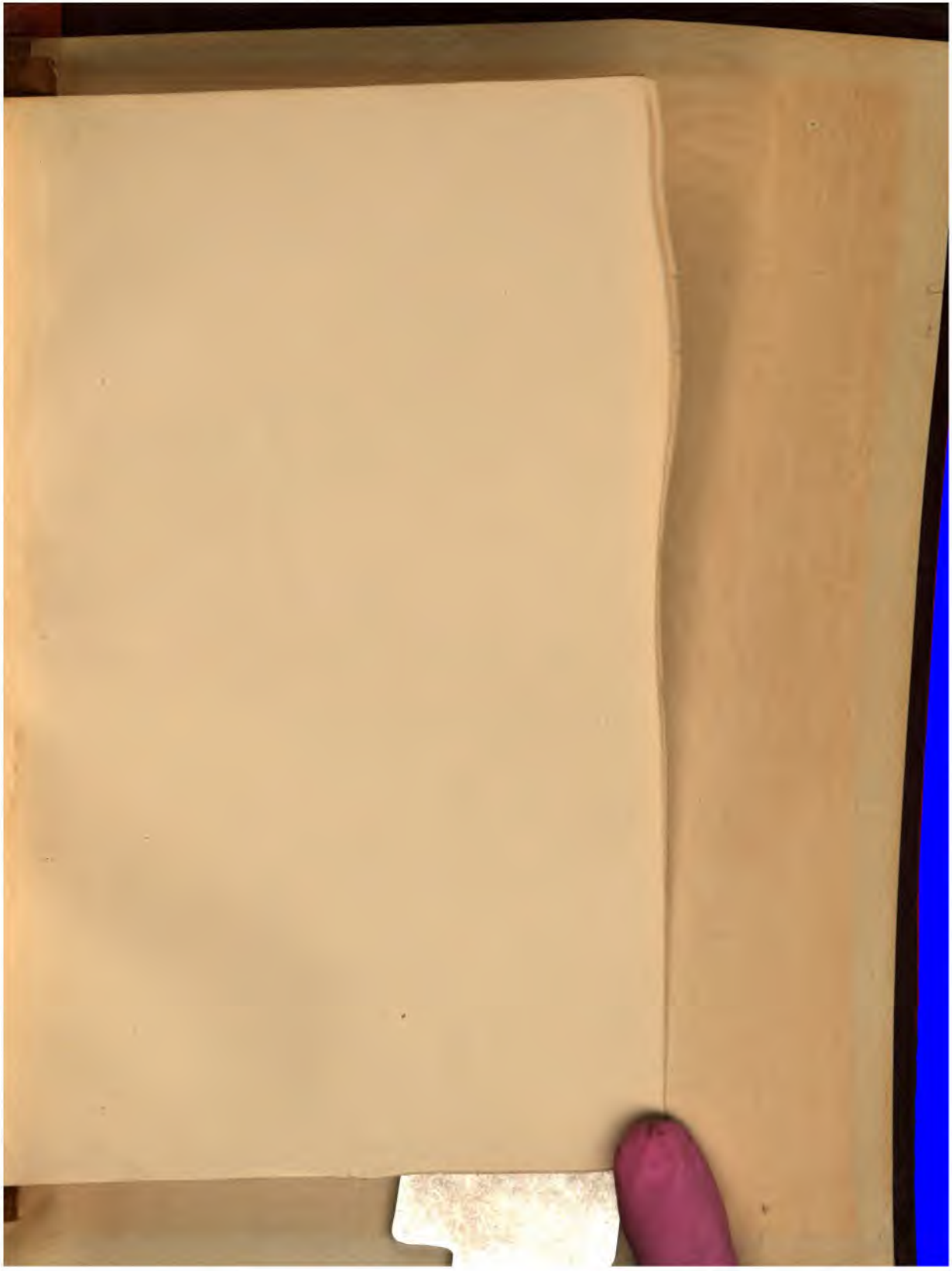

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AN Humble Exhortation To the Honourable House of Commons, ASSEMBLED IN PARLIAMENT.

Taken out of a SERMON Preach'd upon *Hoſea* XIV. 1, 2.

O Iſrael, return unto the Lord thy God; for thou haſt fallen by thine Iniquity. Take with you Words, and turn to the Lord, ſay unto him, Take away all Iniquity, and receive us graciouſly: So will we render the Calves of our Lips.

By EDWARD REYNOLDS, Sometime BISHOP of NORWICH.

Whereunto is added, by Way of APPENDIX, An Excellent Paſſage of Archbiſhop TILLOTSON concerning *Moderation*, in his Preface to Biſhop WILKINS's Sermons.

LONDON: Printed by P. GWILLIM in *Auſtin-Fryars*, and Sold by S. POPPING at the *Raven* in *Pater-Noſter-Row*, 1711.

Take with you Words, and Turn to the Lord, ſay unto him, Take away all Iniquity, Hoſ. 14. 2.

'THere are Five notable Duties, which theſe Words, 'Take away all Iniquity, lead us unto:

1. 'Senſe of Sin, as of an Heavy Burden.
2. 'A *Full Confeſſion*, not of many, but of all Sins.
3. 'Wearineſs and *Deteſtation* of all Sin.
4. 'An *Acknowledgment* of our own Impotency to 'remove Sin from our Selves.
5. 'An *Imploring* of God's Mercy and Grace, that 'what we cannot do our ſelves, he would be pleaſed 'to do for us.

'The Things we Pray for in this Petition are:

1. 'For *Remiſſion*. 2. For *Sanctification*. 3. For con-'*tinued Renovation*; that as in Sanctification begun we 'have Power againſt *all Kinds* of Sin, ſo by the conti-'nual Supplies of the *Holy Spirit*, we may have further 'Power againſt *all Degrees* and *Remainders* of Sin.

Theſe are the Heads of his Diſcourſe upon thoſe Words Take away all Iniquity; *which having inſiſted upon, h thus proceeds:*

'Thoſe things which God *worketh* in us, and be 'ſtoweth upon us by his *Grace*, he alſo requireth of u 'by his *Command*. Sometimes he *Promiſeth* to *Turn* u 'ſometimes he *Commandeth* us to *Turn* to him: Some 'times he *biddeth* us *put away* Sin, and ſometimes h '*promiſeth* to *take it away* from us. In the one ſhew 'ing us what is our *Duty*, and in the other where 'our *Help*. And as this latter Conſideration calle 'upon our *Faith* to *Pray*: So the former upon our *Ob* '*dience* to *Work*. I ſhall therefore (Right Honourabl 'humbly offer a double Exhortation unto all of you.

'Firſt, That every one of you would ſeriouſly e 'deavour to *Take away all Iniquity* from his own *Perſ* 'And unto this there lieth upon you a double Oblig 'tion: One with relation to the Safety of your ov

Soul

'Souls; for whatever other *Honour*, *Wealth*, *Wiſdom*, 'Learning, *Intereſt* a Man hath beſides, if Sin hath the 'Predominancy, they are but *Satan's Magazine*, and 'that Man his Servant to imploy them againſt God, 'that gave them: And the *more Mercies* any Man hath 'been truſted withal, the *heavier Judgment* will be pour-'ed out upon the Breach of that Truſt: Better be a '*Wooden Veſſel* to hold *Wine*, than a *Silver Veſſel* to hold '*Excrements*; better be a *Beggar* with the *Treaſure* of '*God's Grace*, than a *Prince* with the *Load* of a Man's 'own *Sins*.

'But there is a *further Tye* upon you, with relation 'unto the Succeſs of that *Honourable Imployment*, where-'unto you are called. *Ita nati eſtis, ut bona 'malaque Veſtra ad Rempublicam pertineant*: Tacit. 'God will be Sanctified in all thoſe that Annal. 'draw near unto Him, as well in *Civil*, as in *lib.* 4. '*Sacred Adminiſtrations*.

'It is very hard for a Perſon, in whom *Sin Rules*, to 'be *Conſtantly Faithful* to any *Publick* and *Honourable* '*Service*. For *Grace only eſtabliſheth the Heart*, Heb. 13. '9. *Achitophel*, a Man of great Wiſdom, falls from *Da-'vid*: *Joab*, a Man of great Valour, falls from *Solomon*. 'And admit he be Faithful, yet the Sin of his Heart 'ſends out a Prohibition to the Wiſdom of his Head, 'and the Labour of his Hand. He that will be a fit 'Veſſel for his Maſter's Uſe, muſt firſt of all *Purge him-'ſelf*, 2 Tim. 2. 21. As we firſt Cleanſe a Veſſel before we 'uſe it. When *Joſhua* was to Negotiate a *Publick Refor-'mation*, and to Adminiſter a *Publick Service*, his *Filthy 'Garments* muſt be taken from him, and he muſt be 'clothed with *Change of Raiment*, Zech. 3. 4, 7.

'Let every one of you make his *Publick Service*, *One 'Argument* more than he had before, for his *Neceſſary 'Reformation*; and let the *Piety of your Lives*, bear Wit-'neſs to the *Integrity of your Honourable Undertakings*.

'Secondly, As you muſt *Take away Sin from your Selves*, 'ſo make it your Principal Work to *Take away Iniquity*

'out of the Land. Liberty, Property, Privileges are Sacred
'and Precious Things, NOT TO BE IN THE LEAST
'MANNER BETRAY'D; yea, in some Sense we
R. Akiba in Pirke Aboth. 'may look upon them, as the *Jews* upon their
'*Massora*, Tanquam Legis & Pietatis Sepem;
'as a Fence and Mound unto Religion it self.
'*Arbitrary Government* would quickly be
'tampering in Sacred Things, because Corruption in
'the Church is marvellously subservient and advan-
'tageous to Corruption in the State. But the most
'Orient Pearl of this is our RELIGION, and the *Bittereſt*
'*Enemies* unto that, are *our Sins*. These are the *Snuffs*
'that Dim our *Candleſtick*, and Threaten the Removal
'of it; these the *Leaven* that defile our *Paſſovers*, and
'urge God to Paſs away and Depart from us.——
'Think seriously what Ways may be most Effectual
'to Purge this *Leaven* out of the Land. The Principal
'*Sacrificing Knife*, which Kills and Mortifies Sin, is the
'*Word of God*, and the Knowledge of it. It would have
Sueton. in Calig. cap. 34. 'been a great Unhappiness to the Common-
'wealth of Learning, if *Caligula* had (as he
'endeavoured) deprived the World of the
'Writings of *Homer*, *Virgil*, and *Livy*. But
'O! what an *Egyptian* Calamity is it, to
'have in this Sunshine of the *Gospel*, Thousands of *Per-*
'*sons* and *Families* (as I doubt not but upon Enquiry it
'would appear) without the *Writings* of the *Prophets* and
'*Apoſtles*. O, that Provision were made, that *every Fa-*
'*mily* might have a *Bible* in it; that all *Reproachful Titles*,
[such as *Whig* and *Tory*, *High-Church* and *Low-Church*, &c.]
'which the Devil useth as *Scare-Crows*, to keep back
'People from pressing in upon Christ's Kingdom, were
'by Law proscribed; that *Scandalous Sins* [as *Pride*,
Swearing, *Drunkenness*, *Whoredom*, &c.] 'were by the
'Awfulness and Severity of Discipline more Blasted
'and brought to Shame! That Places of *Religious Wor-*
'*ship* were more frequented, the *Lord's Day* more Sanctifi-
'ed, and his *Ordinances* more reverenced, and his *Mi-*
'*nisters*,

'nisters, which *Teach the good Knowledge of the Lord*, more 'encouraged! That all the ſeveral Fountains of the 'Commonwealth were ſettled in a ſound and flouriſh-'ing Conſtitution; That in every Place we might ſee 'Piety the *Elm* to every other *Vine*, the *Supporter* to 'every other *Profeſſion*! *Learning* adorned with *Piety*, 'and *Law* adminiſtred with *Piety*, and *Counſels* managed 'with *Piety*, and *Trade* regulated with *Piety*, and the '*Plough* followed with *Piety*. That when *Miniſters* fight 'againſt Sin, with the *Sword of God's Word*, You, who 'are the NOBLES and the GENTRY of the Land, would '*Second* them, and *Frown* upon it too. A *Frown* of yours 'may ſometimes do as much Service to Chriſt, as a '*Sermon* of ours. And he cannot but take it very un-'kindly from you, if you will not beſtow your *Coun-'tenance* on him, who beſtowed his *Blood* on you.

'That you would let the *Strictneſs of your Lives*, and 'the *Piety of your Examples*, put Wickedneſs out of '*Countenance*, and make it appear (as indeed it is) a '*Baſe* and *Sordid* Thing!

'If we would thus ſadly ſet our ſelves againſt the '*Sins of the Land*, no *Power*, no *Malice*, no *Policies* ſhould 'ſtand between *us* and *God's Mercies*: *Religion* would '*Flouriſh*, and *Peace* would *Settle*, and *Trade* would *Re-'vive*, and the *Hearts of Men* would be *Re-united*, and 'the *Church* be *as a City compacted*; and this *Nation* would 'continue to be, as it hath been, like the *Garden* of *Eden*, 'a Mirror of Proſperity and Happineſs to other People.

'*Right Honourable*, This Nation hath put into your 'Hands all that is Outwardly Dear unto them, their '*Perſons*, *Poſterities*, *Liberties*, *Eſtates*; in theſe *Sad* and '*Woful Diſtractions*, they look upon You as *Binders* and '*Healers*, and *Standers in the Gap*, and *Repairers of the 'waſt Places*. God hath called You unto an *High and 'Great Truſt*; and the *ſad Diſtempers* of the *Church* and '*State*, and in *theſe Two*, the Intereſt of *All the Proteſtant 'Churches*, call upon You, like the Man of *Macedonia* in 'St. *Paul's* Viſion, *Acts* 16. 9. *Come and Help us.*

'Now

'Now in this *Great Straight*, when *the Children are come to the Birth, and there is no Strength to bring forth*, Stir up the *Graces of God* in You, call together all that is within You to *Call upon his Name*; Improve the *uttermoſt* of *Your Intereſts in Him* for the *State of his Church*; Manage *every one of his Gifts* to the *Cloſing* of thoſe *miſerable Breaches*, which Threaten an *Inundation* of Calamity upon us all. *Wiſdom*, and *Learning*, and Piety, and *Prudence*, are *Healing Things*: Remember (and O that God would put it into the Hearts of this whole Kingdom, from the *Throne* to the *Plough*, to Remember) the Fate of a *divided Kingdom*, from the *Mouth* of *Truth* it ſelf. O that we would all Remember, that *Miſunderſtandings*, and *Jealouſies*, and *Diviſions* of *Heart*, are an *high Evidence* of *God's Diſpleaſure*; and that *through the Wrath of the Lord of Hoſts*, a *Land is darkned*, and as it were *infatuated*, when *Manaſſeh is againſt Ephraim, and Ephraim againſt Manaſſeh, and every one eateth the Fleſh of his own Arm*, Iſai. 9. 19, 21! O let us all Remember, what it coſt *Shechem* and *Abimelech*; what it coſt *Benjamin*, and the other *Tribes*, even the Loſs of *Threeſcore and Five Thouſand Men!* Remember *Priamus* and his Children will Laugh; *Babylon* will Clap their Hands, and Wag their Heads; no *ſuch Time* for *Shiſhak* the *Egyptian* to Trouble *Jeruſalem*, as when *Iſrael* is Divided, 2 *Chron.* 12. 2.

'Let it never be ſaid of God's own People, that they are fallen into the Curſe of *Midianites*, and *Ammonites* and *Edomites*, and *Philiſtines*, to Help forward the Deſtruction of one another. O that God would give this *whole Nation* Hearts to Conſider theſe Things, that he would put a *Spirit of Peace* and *Reſolved Unity* into the Minds of this *whole People*, *To be True to their own Happineſs*; and by how much the greater are the *Subtilties of Men* to *Divide* them, to be ſo much the more *Firmly United* in *Prayers to God*, and in *Concord* between *Themſelves*, that they may not Expoſe their *Perſons*, *Eſtates*, *Poſterities*, and (which is Deareſt of all) the *Religion*

'*Religion*, to the Crafty and Bloody Advantages of the '*Enemies* of the *Proteſtant Churches*; who in *Human View* 'could have no Way to Overthrow them, but by their '*own Diſſentions.*

APPENDIX,

Containing an Excellent Paſſage of Archbiſhop Tillotſon's *concerning* Moderation, *in his Preface to Biſhop* Wilkins's *Sermons.*

'I Purpoſely, *ſays he*, mention his *Moderation*, and 'likewiſe adventure to commend him for it, not- 'withſtanding that this *Virtue*, ſo much eſteemed and 'magnified by Wiſe Men in all Ages, hath of late been 'declaimed againſt with ſo much *Zeal* and *Fierceneſs*, 'and yet with good *Grace* and *Confidence*, as if it were 'not only *No Virtue*, but even the Sum and Abridg- 'ment of *All Vices*: I ſay, notwithſtanding all this, I am 'ſtill of the *Old Opinion*, that MODERATION is a VIRTUE, and one of the Peculiar Ornaments and Advantages of the Excellent Conſtitution of our *Church*, and muſt at laſt be the *Temper of her Members*, eſpecially the CLERGY, if ever we ſeriouſly intend the *Firm Eſtabliſhment of this Church*; and do not induſtriouſly deſign, by Cheriſhing *Heats and Diviſions* among our Selves, to let in POPERY at theſe *Breaches.*

For the *Archbiſhop* was very ſenſible, that as the *Union* f *Proteſtants*, tho' diſſenting in ſome *leſſer Matters*, yet greeing in *Fundamentals*, would be a Fence againſt *Po- ery*; ſo their *Differences* and *Contentions* amongſt them- elves would lay them open to be invaded by it. He as no Stranger to the *Politicks* of the *Jeſuits* for the ringing in of *Popery* into a Nation; who, among other *ules*, which they lay down for the Reſtoring of it, ad- iſe, to make Uſe of the *Contentions* and *Diſcords* that re among *Proteſtants*. See *Campanella*'s Counſel for the Promoting

romoting of the *Spaniſh* Intereſt in *England* in Queen *Elizabeth*'s Days; and *Adam Contzen*'s Directions in his *Politicks*, Lib. 2. cap. 16, 17, 18.

That we may be guarded againſt this *Jeſuitical* Deſign, let us be careful to Exerciſe that *Moderation* towards one another, which the *Chriſtian Religion* ſtrictly enjoyns, and the *Publick Peace* and *Safety* indiſpenſably require.

'If ever, *ſaith Dr. Fuller*, the Practice of *Moderation*, 'as well as any Diſcourſe thereon, were ſeaſonable, it 'is *Now*; when, for ought we know, the laſting Happineſs of the *Kingdom* and the *Church* may depend immediately upon this *Rare* and *Deſirable Temper*, acknowledged of all *moſt Excellent*.' Fuller *of Moderation*, *Pref. to the Reader*.

'Tis a Duty this, ſaith Biſhop *Wilkins* (in that Excellent Diſcourſe of his upon *Moderation*, Phil. 4. 5. *Let your Moderation be known unto all Men. The Lord is at Hand.* Sermons preached upon ſeveral Occaſions, p. 426. Edit. 1682.) 'wherein all ſorts of Perſons are concerned, not only thoſe of a *Private Condition*, in their Dealings one with another; but likewiſe ſuch as are *Publick Magiſtrates*, both to their *Making* and *Executing* 'of Laws. They who are to conſult *Publick Settlement*, 'ſhould have ſpecial Regard to their *Equity* and *Moderation*, thereby to Heal the Minds of Men, and to 'Compoſe their Differences. ——— I cannot omit 'that Paſſage out of *Seneca*, ſo proper to this Purpoſe. 'Quod ſi Dii placabiles & æqui delicta potentium non 'ſtatim fulminibus perſequuntur, quanto æquius eſt 'homines hominibus præpoſitos miti animo Exercere 'imperium? *If God doth not preſently take Vengeance of 'our Faults with Thunder from Heaven, why ſhould not Men 'by his Example become Gentle and Mild towards one another?* 'Tis a Thought this, very proper for a Man to 'revolve in his Mind, when he is by his Paſſion provoked to deal with Rigour and Extremity towards 'others.

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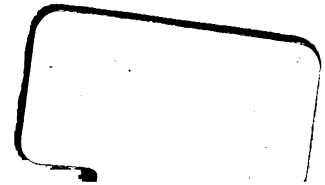
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